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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 27. CHICAGO, ILLINOIS, JULY 20, E. M. 301. [C. E. 1901.] WHOLE NO. 874

Offspring.

BY ELI F. BROWN, M. S., M. D.

Every living thing begins its career in life as a cell which forms a part of the parent's body. After a season of preparation, during which time it remains attached to its mother, the embryo which has been formed from the original cell is separated from her and begins its existence as an individual living being.

The character of the offspring is determined so definitely by its parentage, that, during its whole life, it must remain like its parent in many important respects. This natural likeness of the offspring to the body which produces it preserves the various kinds or species of creatures among living things. There is no vital law more universal and unchangeable than this law of transmission of sameness of kind, which governs the nature of offspring and perpetuates the various types of vital existence.

The reason why the young being is of the same kind as its parent is simply because the embryo is a portion of the mother's body; hence, as it grows, it remains the same in kind, and must ever continue to be like the original body from which, as a part, it was derived. Any familiar class of living beings will furnish illustrations of the truth of this law. Thus a grain of Indian corn is formed by the parent of the plant as a part of itself; when this grain is ripe and is planted, it grows, and, in growing, must produce a plant like the parent corn plant: it cannot become wheat, nor can it be oats. The egg of the goose is formed by the mother bird from a part of herself; when this egg is hatched, the young bird is necessarily a goose; it cannot be a robin, nor is it possible for it to be an eagle. The calf, born of the common cow, is formed by the mother from a part of herself; when it is separated from her by birth, it must be of the cow kind; it cannot be a deer, nor can it be a bear. So also, the child of human parents is formed by its mother from a portion of herself and must be a human being like her; it cannot be anything else.

All living things die. There is nothing more certain than that every plant and every animal which has fulfilled its allotted season of life must disappear by death. Individuals perish, yet the race or species is continued by the origin and life of other individuals of the same kind. These new things take the place of such as die, and, in turn, produce others like themselves, and then pass away by death.

In the world of plants, the reproduction or succession of individuals is accomplished chiefly by the formation and growth of seeds. Each seed is made by a parent plant, and contains within itself some nourishment together with a living germ. This germ is really a tiny plant, ready to begin to grow as a separate plant under suitable conditions for such growth. Thus, if the seed is properly planted in the soil, the moisture and warmth of the earth cause the embryo within the seed to begin to grow. All plants which produce seeds have certain parts of themselves which perform this important duty. These parts are the flowers which the plant bears, often so noticeable for their sweetness and beauty. The showy portions of the flower soon drop away, but a part, called the pistil, still clings to the parent stem and perfects the seeds. The stamens and pistils of the flower are properly called the organs of reproduction of the plant, for they are designed to make the seeds which are the plant's offspring. These parts of the flower are to the plant what the sexual organs are the animals.

In many ways the lowest kinds of animals resemble plants, and the reproduction of such animals is often as simple as the formation of seeds and buds by plants. In some of the very lowest kinds, the adult or fully grown animal simply divides itself into separate parts, and each of these portions becomes a new individual which grows to maturity, to be divided again and again into new and distinct individuals. In other cases among the lower animals, the young are derived from the parent bodies as new buds and bulbs are formed by some kinds of plants. These "buds," on being separated from the mother animal, grow as distinct individuals, or, it may be, they remain attached to the parent stock and grow as branches do upon trees, thus forming a cluster or colony of animals. Such animals are little more than plants, and are wanting in all of those distinctive features of animated bodies which distinguish the higher animals from the other forms of creation.

In animals such as fishes and birds, with few exceptions, the female forms eggs within herself, which correspond precisely to the seeds formed by plants. An egg, like a seed, contains a living germ, the same in kind as its parent, and, also, nourishment for the early growth of this germ or embryo. During the process of hatching a bird's egg, the embryo within the egg becomes a young bird, which breaks from the shell at the appointed time, quite able to begin life on its own account.

In animals of the highest orders, among which the human being is included, the egg is retained within the mother's body until the young animal is ready to be born alive, after which it is nourished for a brief season by the mother's milk. All such animals are called mammals because they nurse their young, and the mother is called the mamma.

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The human being is not unlike the other mammals in these respects, excepting that the human offspring is less strong after birth and needs the attention of its mother for a much longer time before it is able to care for itself in the world. However greatly man may excel the brute in mental and moral endowment, the human being is not otherwise an exception in the animal world, but is like other mammals in all essential respects, subject to the same laws of life, health, development and reproduction.—*Sex and Life.*

More About the Press-Writers—No. VII.

BY FRANCIS B. LIVESEY.

LUCIFER AS A SEX REFORM PAPER.

If there is any hesitation in making Lucifer what I call an all round reform paper, I am just as well content to see it confine itself to its sex work, provided it will take up the Press-Writers' methods in carrying on its campaign. With all possible economy the paper is barely large enough to do justice to this one line of effort. Then, too, times have changed considerably since Lucifer first started amid misunderstandings and persecutions. There is no call for the timidity that has been exercised in the past on the part of some. Lucifer should be called "Chicago Lucifer," its name, address and date should be at the head of every page and all its writers whose names are worth mentioning at all should have them accompanied with their full address. How can strangers be made acquainted with the writers if they or the paper fail to give their address? I note that Lucifer has failed to give my address in its last two issues. How am I to welcome strangers if this is continued? If the paper is intended merely for a coterie of friends, well and good, but we are supposing that Lucifer is a reform paper and that a goodly number of every issue is sent by zealous friends to foes and friends who are strangers to it; hence, it must have the appendages necessary to reform.

"HOW TO REFORM MANKIND."

The "Cincinnati Weekly Enquirer" has an immense circulation, running into the hundreds of thousands, and in every issue devotes a whole page to articles from the people. It goes among people of all sects and conditions in life and there is not a paper in the country in which a reform article of any kind whatever would be so certain of bearing a crop.

In its issue of June 13 there was a start made by "Helen Blazes" for a symposium on marriage and divorce. Now, I thought, is the chance for Lucifer's writers. But it takes two or three weeks to get a thing in Lucifer, so what should I do. The "Ring Letter" must be the recourse. But then I wanted Lucifer's writers and I looked in vain for their addresses. I was only able to lay hands on the addresses of Walker and Lloyd.

Well, I got up "Ring Letter No. 90" to go to Lloyd and Walker and also to a Massachusetts lady, to Miss Phelps, to Armstrong, to Maud Abbey and to "Waldo." I of course sent the page of the "Enquirer" to which they were to reply. Now, Lloyd and Walker are not members of the Press-Writers' Association, as yet, and I felt some fear lest they would be insulted at being unceremoniously called upon to write in any other than their favorite paper on their special subject. But "nothing ventured, nothing gained," is my rule, and I thought it possible that my expressions in Lucifer might have stirred them up to the new need of the hour.

The "Enquirer" of June 27 was the grandest issue, considered from a reform point, that the paper ever issued. In it were four up-to-date articles on marriage and divorce. Lloyd and Walker were there in all their glory, a Massachusetts lady did nobly and I was there in one of my characteristic documents, involving sects and persons, with names and addresses. The four articles gave evidence of having been written by persons who meant business. They were in strong contrast to the gossipy articles of the average writers for the paper. They will be eye-openers to tens of thousands of people. All the writing that Lloyd and Walker have done for the liberal press for th past five years will in no way equal in its results what has here been accomplished. It is grand!

Now, in the same "Enquirer" of June 27 there was an old moss-back who needed answering. We four can hardly expect another immediate hearing and there ought to be about four more of Lucifer's best writers to whom I could send the article for reply; but here I am prevented by the lack of their addresses. Now, I would propose that Lucifer's best writers, who appreciate this work, send me their names and addresses and let me give them something to do along lines that will wake the country. The time is ripe for it. I acknowledge that sex questions are the very first to be discussed by reformers; but I say that Lucifer and its able ones are in no wise doing their duty at present.

There is not much danger of anybody answering me in the "Enquirer," but it may be the other three partners in this pie may be answered by some who will raise their hands in holy horror. How grand it would be just then to have half-a-dozen new men and women who can take up their pens in defence of those attacked—not that they are unable to defend themselves, but that surprise and consternation may follow the uprising of so many more in ambush. Then, too, editors are partial to the new comers. They only like to hear once on a given subject from the same person.

WOODS FULL OF 'EM.

There is not a city in the country that does not almost weekly spring some sex sensation upon the country. Every one of these can be made the text for all that the most ambitious sex writers could desire to write on. I have followed up scores of them myself, and have gotten in ultra letters in these connections where such a thing, under no incitement, could never have been dreamed of. There are certainly a score of able writers connected with Lucifer's work that should join in this. As I say, let there be a sex writers' association formed at once and I will give my services to its management until it gets able to manage itself. We want these special associations in every reform. The action of Lloyd and Walker in the above-mentioned case inspires me with the hope that other leading sex writers may follow their example. Sex questions are now before the public as never before, and sex writers have only to "make hay while the sun shines." At the same time there can be such an overwhelming introduction of the subject that the snakes of Comstock will find no openings through which to protrude their slimy heads, and, with some little subsequent attention, Comstockism may be abolished.

I have enough lively matter on hand to fill a whole issue of Lucifer, but I will stop right here and transfer some of it, as I have done for some weeks, to the "Pioneer Press," of Martinsburg, West Va. All I want are twenty men to continue work along lines begun by J. William Lloyd, Westfield, N. J., and Edwin C. Walker, 244 W. 143rd St., New York City. Thanks, Brothers! Let Recorder Armstrong put your names down in a list of Press-Writers. By the by, the "Enquirer" will likely publish the others who have responded to my call.

THE CHICAGO "RECORD-HERALD."

All the faint hearts that think the Press-Writers are not influencing anything are mistaken. Taken directly and indirectly, their influence is enormous. We know not how directly we have prompted the papers to come out in open columns for the people. The Chicago "Record-Herald" now devotes one of its Sunday pages to what it very properly calls "The Battle-Ground of Modern Thought." As I understand it, it is unlike the playground of the big New York Sunday papers, on which paid writers disport themselves with their platitudes. Here is what the "Record-Herald" says of its "Battle-Ground" page:

"This page of the Sunday 'Record-Herald' is open for the free and sane discussion of all problems engaging the attention of the American people. Writers of ability will present their views on subjects not generally treated in the daily press, and readers are invited to join in the debate. The fairest, most fore

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ful and most original contributions will be published in this department.

"For the dogmas to be upheld, the theories advanced, or the panaceas championed, "The Record-Herald" disclaims responsibility. Our duty in the premises will be confined to preserving order—to seeing to it that personalities and rancor shall not creep in and that candor and good temper characterize the discussion."

Is not that near to the idea of every member of the Press-Writers? Keep on Brothers, with your incitements to the editors, and in a little while the Sunday paper that does not act similarly will be deemed behind the times. For a long time the sturdy old Providence (R. I.) "Journal" has devoted a page of its Sunday issue to the people.

But the beauty of the "Record-Herald's" offering is that it does it with a bold, free hand. Large headings appear to the articles and all over three or four hundred words in length have appropriate sub-headings, which I have always contended for in newspapers. The writer's address partially accompanies the articles; this is an improvement over the old reticence, but still more improvement is needed by the giving of street and number when the writer is in a large city.

The "Record-Herald" of June 30, gave a valiant defense of Tolstoy, by Edwin D. Wheelock, of Chicago, a Socialist. He sustained Tolstoy in his demand for church annihilation. The price of the Sunday "Record-Herald" is five cents and the able Press-Writer with a live topic can now know where to place himself to the extent of six hundred words at a time.

Sykesville, Md.

A Physician's Testimony.

BY C. E. W.

[This article was printed in last week's issue, but with so many typographic errors that it is here reproduced in correct form. M. H.]

It is strenuously insisted by the defenders of the scientific Inquisition that only the ignorance of the layman makes possible the denial of the great beneficence of vivisection, it being tacitly admitted that there is no excuse for the abominations of the physiological laboratory if there is not enormous resulting benefit to the human race. The impression is sought to be given that regular medical men are a unit in the championship of vivisection, and hence these excerpts from the Presidential Address of George Wilson, M. D., M. A., L. L. D, at the meeting of the British Medical Association in 1899 possess more than common interest. The subject was, "Bacteriological Research and Preventive Medicine." Doctor Wilson said, in part:

"In the brief interval at my disposal there is no subject on which I desire to speak out with more direct frankness and sincerity than the relations of bacteriological research and methods of treatment to preventive medicine. And at the outset, I may be permitted to say that ever since the great Pasteur announced the results of his prophylactic inoculations with respect more especially to fowl cholera and anthrax, I have been a close, and, I hope, unbiased, student of bacteriological literature. I may say, too, that my attitude towards these newer methods of treatment was at first one of expectancy, though I could never see that there was any legitimate analogy between them and Jenner's great discovery, on which they are admittedly based, and the more I have studied them the more firmly I feel convinced that they are based on errors, and are the outcome of illogical inductions, every one of them. That, you will say, is a very strong statement to make, but after all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated can not be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting academic fashion; I reiterate it here and now with the strongest and fullest conviction.

"I have not allied myself to the Anti-Vivisectionisits, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. When it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a *suppressio veri* of the most palpable kind, which could be accounted for at the time only by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelty does not lie in the operation itself, which is permitted to be performed without anæsthetics, but in the after-effects. Whether so-called toxins are injected under the skin, under the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is the long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anæsthetic to assuage its sufferings, and nothing but death to relieve.

"And what triumphs has bacteriology achieved in stemming the tide of human disease, on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin cure of phthisis has long since been labelled as worse than worthless. As a test, even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted anti-toxin cure for diphtheria does not commend the universal approval of even the physicians of the metropolitan fever hospitals."

There has already been quoted the like emphatic opinion of Dr. Elmer Lee, a regular physician, of the American Association of Medicine. And there are many others, of all schools of medicine, who join the humanitarian layman in condemnation of vivisection. The solemn affirmations of such medical men are not to be blown away on the contemptuous breath which bears such epithets as "fools," "charlatans," and "incompetents." Nor can this testimony be disposed of by exhibiting the pale specter of the Roman church and talking irrelevantly of "The Movement in Favor of Ignorance." If there is no liberty save in lands "that have been Christian," as C. L. James says, then we need not fear Rome, for outside the pale of Rome there is not and never has been any simon-pure Christianity.

"Institutional Marriage."

BY ELMINA D. SLENKER.

This is the title of No. 12 of Light-Bearer Library. In it marriage is treated from a new, an unbiased and impartial standpoint. I have always said that if one who had never heard of the Bible could read it simply as a common book, it would be at once condemned as a conglomeration of impossible happenings and absurd narratives.

Just so would our institution of marriage appear, if suddenly sprung upon an intelligent and enlightened people who had never before heard of it.

Mr. Harman has supposed a case where an inhabitant of Mars—one of a race far superior to ours—was banished for some crime to earth seventy years ago. This Marsite views the marriage institution, of earth, as something as far back beyond the historical age of Mars communities, as we would now consider the opinions and ways of the troglodites or cave-dwellers of the long past ages.

It is saying much, to claim that this little booklet is one of the most convincing of all the series, but I think it will be the general verdict of its readers.

WANTED: Names of women and men who READ, and who would possibly take interest in the work of Lucifer and its pamphlet literature. Each of our readers is acquainted, doubtless, with many who are willing to hear all sides, and who are not now subscribers to our weekly or monthly publications. Please send us their names, and if with the names a few stamps can be sent to cover cost of postage and time spent in mailing, the favor will be doubly appreciated. But don't forget to sen the names. We need them NOW.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science gainst Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

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WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Outlook.

It is now high noon of the year 1901—common calendar, the first year of a new century.

Watchman, what of the NOON? What of the OUTLOOK?

Weather Observer Welch, high up in the tall Auditorium tower, Chicago, casts his eyes over the map furnished by the Weather Bureau at Washington and tells us of a little relief in sight for the sufferers from drought and heat in the "Middle West"—the states lying immediately west of the great Mississippi and Missouri rivers.

But while partial rains have fallen, and while the prospect is good for more, the welcome moisture will not save the corn, the most important crop, and main reliance of the farmers and stockmen in this vast, sun-parched area.

Norman J. Colman, Secretary of Agriculture under President Cleveland, says "the devastations by drought in Missouri cost more than the ravages by civil war in that state"—this for one year's drought against four years of war in a state that was one of the chief sufferers during that ever memorable struggle.

Not only in states west of the Mississippi, including the great state of Texas, but also in many states east of that river,—notably Mississippi and Tennessee, the corn and cotton crops are reported as well nigh ruined, while hay, pasture and root crops, also fruits, have suffered in scarce less degree.

In strange contrast with the losses by drought in the great central and also in many southern states is the fact that in North Carolina the crops are destroyed by floods.

Added to the prospect of great and wide-spread suffering among the poor, from short crops, is the threat of a general tie-up of the great wage-paying industries of the country, consequent upon the controversy between the managers of the billion-dollar "Steel Trust," and its allied monopolies, on the one hand, and the "Amalgamated" unions of working-men on the other, involving the enforced idleness of hundreds of thousands if not millions of working men.

As we go to press for this week the prospect of settlement of differences between these great opposing forces is exceeding small. The "Chicago Daily Tribune" of July 17 says,

Steel trust has accepted the opportunity for a finish fight with the labor unions. No compromise is to be made with the Amalgamated association, whose absolute surrender is determined upon.

That the steel trust with its affiliated combines can fight labor unions to a finish and win its fight, there can be little doubt. Aided by famine in the homes of the working men; aided by the opportunity of closed mills to advance the price of their products; aided by federal judges,—such as Judge Wing of Ohio who makes it a criminal offence for "union" men to "persuade" non-union workers to join the strike; aided by the militia and the regular armies of the United States in guarding its claims to a monopoly of the earth and its opportunities—why should not the billion-dollar steel trust, under the leadership of major-general J. Pierpont Morgan, win its fight?

• • •

A few brief reflections, for this time, on the above:

If to profit by experience be the dictate of wisdom, what is the lesson to be learned by the agriculturists of the west and south from the disasters of the present phenomenal weather?

Is it not the lesson of CO-OPERATIVE SELF-HELP?

The greatest damage to crops of all kinds in the great Middle West, extending also to many states east of the Mississippi, is caused by the simoons, or hot winds that blow from the sun-baked and treeless plains of the Great American Desert, lying immediately east of the Rocky Mountain range. Artificial irrigation and the planting of trees would change this natural desert to one of the garden spots of the world.

Western farmers have long been petitioning the Washington government to undertake the reclamation of this desert, but our paternalistic rulers need all the money they can raise by taxing the producers, to carry on a war of conquest in the Philippines, and also, in building up an American aristocracy by "Protection" of the vested interests of certain favored classes.

Now, if instead of depending on the general government at Washington; or upon state aid; or upon the charity of the benevolent rich; or upon prayers to a supposed ruler in the skies (as the Missourians and Mississippians are now doing)—if instead of asking aid from any outside source the farmers and stock men of the west would unite their own forces; bore artesian wells; build reservoirs and irrigating ditches; plant trees, grape vines, etc.; cover the arid plains with alfalfa clover that is little affected by drought, and cease trying to raise grain on a large scale until atmospheric conditions should be materially changed—which change would most surely come when the sun-baked plains are once covered with growing vegetation, the problem would be solved.

Having spent many years of his life in and on the borders of the American Desert aforesaid, the writer of these lines knows, by experience and observation, whereof he speaks.

Not to make a long article, the consideration of obstacles in the way of co-operative self-help for the farmers and stock men of the west is deferred to another issue.

M. H.

Notes and Comments.

There are few subjects more worthy the time and careful thought of our readers than is that of bodily health and disease. Without health life itself is of little value. Closely connected with the subject of health and disease is that of doctors and "doctordom." To discuss questions relating to health and disease involves the discussion of systems of medication, or theories in regard to diseases and their cure. It also involves questions of personal right—questions of liberty to choose one's physician or to refuse the aid of all physicians, on the one hand and on the other the question of privileges for a class or classes of physicians that are denied to others.

It is because of the importance of a right understanding of these questions that so much of our limited space has been allowed to C. L. James, E. C. Walker and others, for the discussion of "vaccination," "vivisection," "doctordom," "quackery," etc.

The last article of Friend James occupies more than three wide columns in our little paper. This means the exclusion of many others who would like to be heard on this or some other subject of vital interest. Is it right that one man should monopolize the space that belongs equally to many? Is an editor open to just censure when he declines to allow the space of his paper to be monopolized by a few long-winded correspondents? In all kindness, then, I once more say to all contributors to our columns that, except for reasons quite out of ordinary, such articles as that from Friend James on the "Right Use of a Pithy Phrase" will hereafter be "declined with thanks," by him who now occupies Lucifer's editorial tripod.

SYMPOSIUM ON "FREE UNIONS."

It will be remembered that "The Failure of So-called Free Unions" was the subject of a lecture by Emma Goldman at Lucifer's rooms a few weeks ago, and that a promise was made that a report of the lecture and of the criticisms thereon would probably appear in Lucifer. Miss Goldman reports that illness and press of other work have caused her to neglect the matter, but promises now to reply to her critics through Lucifer. In this week's issue will be found a synopsis of their own remarks as furnished by three of those who took part in the discussion referred to.

The home life, the conjugal life, of each individual, and especially that of each woman, involves more of happiness or misery—also more of right or wrong development, than does any other human relation, and if by a candid and earnest comparison of ideas we can do something towards lifting this conjugal life out of the irrational and superstitious conventionalism n which it is now mired, the meetings of our Lucifer club will not have been held in vain. M. H.

Free Unions a Failure.

SAYS C. S. WOOD, M. D.

Free unions fail for the same reason that marriage fails, as it is a form of marriage. About the only difference there is between a free union and marriage is, that while marriage is encouraged, upheld and sanctioned, made holy by church, state and Mrs Grundy, the other is a bastard or scab kind of marriage, and subjects those living under this form to persecution and ostracism. It has no advantage but many disadvantages.

Marriage fails simply because it does not satisfy the needs or desires of man for associative life. We have developed, evolved from protoplasm up to our present condition. Early in our development marriage was invented to serve the needs of our savage animal ancestors, who had but little need for love expression and social life, burdened as they were by the hard struggle for existence. The home then was a kingdom by itself; producing all or nearly all it consumed, and could, and often did, exist independent of all the world. As man developed his wants, needs and desires increased. To satisfy these required co-operative labor. But instead of enlarging, developing the family, man being afraid of losing his power, his kingly right as a ruler of the household, worked together in shops or manufactories, leaving the home, the family in its primitive undeveloped state, a kingdom of savagery. This co-operation of labor, this conservation of energy, has by cheapening production afforded opportunity for greater development and cultivation of our faculties, the gratification of our desires; first to the rich of employing class, but eventually in a measure to all.

Man cannot develop wholly one sided; however much he may strive to keep any one faculty under control or hidden, it will find expression at times and in time develop, as our desire to hear a pleasing sound has increased to a desire to hear a combination of pleasing sounds or a tune, and from one tune to a variety of tunes, and not only a variety of tunes but a variety of tunes played on a variety of instruments. So our need of sex love has developed beyond the point where it can be satisfied by one tune played on one instrument, choose we the tune and instrument however well we may. No home, no form of marriage will satisfy developed, advanced humanity that does not supply a complete variety of tunes as well as instruments. This can only be done by associative homes, homes composed of a large variety of members of both sexes. In such homes by co-operative labor and interdependence may humanity obtain freedom and happiness, and in no other.

* * *

SAYS A. ISAAC, (EDITOR OF "FREE SOCIETY.")

A "free union" is a failure for the same reasons that make marriage a failure. Freedom is a condition, and the "living together" is a condition which limits freedom and creates indifference. Why is there no question of courtship to solve? Thus must marriage be solved. This makes family life impossible. It shocks you, because the father loves his children also. But often they are not his at all. Under freedom we will love those children most that we come frequently in contact with. I do not agree with Miss Goldman that men claim ownership of women because of intimacy. The orthodox man usually abandons the woman after illegal intimacy, and the lover of a married woman is hardly ever jealous of her husband. On the contrary he rather urges her to stay with her husband—he then has no responsibilities. As to pain and suffering in love, we will never be free from it. We will follow the line of least resistance. If I see that my sweetheart suffers because I am courting another woman, I will do that which gives me the least pain. And this is not slavery.

* * *

SAYS O. A. RICE, D. D. S.

I hold that the love and care of children—whether one's own offspring or whether belonging to another, is inherently an attribute of mankind. Woman may be more inclined to particularize; man having a more comprehensive view of life—seeing that the welfare of all includes the welfare of one's own, is the more prone to generalize, and there is nearly always an attempt on his part to practicalize this larger ideal life.

Observing this tendency on the part of the man toward practical generalization, the woman, in order to divert his mind, and for the purpose of limiting his attentions and directing his thoughts and care to herself and family, assumes the premise that a man cares—or should care—only for one woman, and for his and her children. This assumption I hold to be narrow and short-sighted, and that in the end it defeats the result she is most anxious to secure—the social and pecuniary betterment of herself and her children.

The outcome of this policy of denying to herself and children the society of men who would gladly take sympathetic and pecuniary interest in her and them, is seen in the isolation of families, and in our discontented, narrow and generally unsatisfactory home-life.

It does not pay to thwart nature.

How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it. It is absurd and ridiculous.—*Mark Twain.*

The Right Use of a "Pithy Phrase."

BY C. L JAMES.

[*Concluded from last week.*]

I have been charged with discourtesy in taking something of a magisterial tone towards these dupes. I assure them all I never regarded them as serious opponents—only rather slow and obstinate pupils. But if one of those practitioners who has imposed upon them dares to meet me, I promise to consider his a case in which the rod ought not to be spared. The challenge is a safe one. None will. They understand their trade too well. I am told some of them are round defying the regular doctors to debate. This reminds me that to debate with Ingersoll was a favorite ambition of every two-penny sky-pilot, who would quickly have shirked a corner-grocery encounter with a free-thinking farmer.

It is scarcely worth while to go on exposing such inconsistencies as that between Mr. Walker's insinuation that vivisectors do not use anæsthetics whenever the function experimented on permits, and his most sensible observation that pain disturbs all functions, and therefore hinders experiment upon them. It is scarcely worth while to notice such claptrap as the proposal that I should offer myself for vivisection, or the suggestion that this would not "outrage liberty!" I should be ashamed to retort by asking whether zoophilists are in the habit of offering their own flesh to the butchers for cat's meat, or their own skins (even by a last will and testament) to the community for leather? The best that can be said for such "arguments" is that they are very stale and silly jokes. The best which could be said for the reply would be that it might illustrate what Solomon meant by answering a—promoter of the Movement in Favor of Ignorance, according to his own—wisdom.

Neither argument nor reply, then, is worthy a discussion of matters affecting human life. This, however, is pertinent—that if surgery is to advance, experiments must be made either on animals or patients; whence it clearly follows that the only real advocates of human vivisection are those who oppose animal. Does Mr. Walker perhaps doubt that surgery can advance? When he finds even a quack practitioner to deny what I have said about its progress in the last twenty years, I will talk—to the practitioner. Till then, I submit the evidence is indisputable that vivisection ought to and will increase.

And why should any one who does not object to the slaughter of millions of animals for food, hides, leather, furs, oils, pomatums, ivory, bone, or simply because they are useless and troublesome, object to the slaughter of hundreds for purposes like that of him who brought the angel of anæsthesia to cripples and mothers—of him who robbed the battle field of its chief horror in making amputation possible?

I will tell why I think it is, and leave Mr. Walker to meditate. First, the church, with her obsolete miracles of fol-del-rol, is green with envy at the growing miracles of science—such as anæsthesia. Secondly, "natural healers," who still practice the miracles of fol-de-rol, because they are not doctors, "learned" in the other kind, do what they can to work up feeling against those who are. Thirdly, because the professional zoophilists—the canting hypocrites who keep a market for stray dogs, and call it a "home;" who suffocate unsaleable inmates of this "home" with carbonic oxide, and call that "disposing" of them, must do something to earn their money. Fourthly because it is a weakness of ignorant human nature to be shocked, not by the cruel, but the unfamiliar—by vivisection, not Rough on Rats, e. g.

On this weakness, the church, the quacks, and the professional zoophilists are making common cause to work for "more laws" against vivisection; which, no doubt, a fresh lot of Comstocks would be quickly found to enforce—or extort bribes for not enforcing. If this be not a phase of the Movement in Favor of Ignorance, I certainly do not know the meaning of a plain English compound phrase.

And, in conclusion, though it be true that, in the abstract, the Pope's views are neither worse nor better than some one else's, yet—there are certain old saws about Tray and Snap, about a man and his company, not unworthy to be considered when the promoters of such a movement go to writing for liberal papers. If they had not done that, I have far too much confidence in the multitude to have given them any attention at all.

The multitude consists of "average men and women." They have little "erudition," else they might be Anarchists. But, unlike the dupes of charlatans, they possess common sense. That prevents their believing that the best qualification for success in medical practice is to know nothing about medical history. It prevents them applying the terms "advanced" and "progressive" to nations as old as the Indian medicine man and the gipsey fortune teller. It will not allow them to describe as the methods "of our grandaddies" discoveries which their patent inside papers have told them about as novelties during the last ten years. It enables them to see that the depths of human meanness are fathomed by those who employ vivisectors when likely to need death-certificates, and slander vivisectors when in health. It tells them that the man who says he would rather the human race became extinct than have an experiment performed on mice, is a misanthrope if he would not have his own corns treated by a professional chiropodist, and a blatherskite if he would. It teaches them that the combined trade of dog-fancier, slogger, and "humanitarian," may more tersely be designated as that of Humbug.

If they possessed "erudition," they might reason that "monopoly" is injurious to science, and compulsory vaccination laws encourage the crusade against vaccination. But having only common sense, they stop at seeing that "doctordom" is good and quackery bad. Accordingly, they prohibit the latter. I have not the least fear they will the former. What I object to is that their ignorant prejudice against Anarchy should be encouraged by the ill-judged liberality of the Anarchist press to something not above but below their average standard of intelligence.

* * *

Since I have spoken unkindly of the church, and since Mr. Walker credits me with knowing "a great deal about the distant past" I ought to tell him he is quite mistaken in saying doctors of divinity reasoned that either dissection or cremation "would interfere with resurrection!" D. Ds., are apt to know very little about experimental science, but no class are more practised in syllogistic logic; and none of them ever imagined such an absurdity as that "a god of infinite power" could not "gather together the fragments of a dissected or cremated body," though he could "lift up a body buried in one place!" The church's ostensible reason for objecting to dissection and cremation was that they were disrespectful to "the temple of the Holy Ghost." Her true reason, I suspect, is that she hates science. For why does she object to vivisection now? Not because dogs and rabbits are temples of the Holy Ghost—that would be quite a new idea. Not, surely, because some experiments on these animals are painful—that would be too good a joke, when we remember the Inquisition and the bull-fights. But Mr. Walker is not happy in his interpretation of other people's logic—else he might see that experiments on dead bodies must be limited to *structure*; and that experiments on *function* are not necessarily *painful*—he has himself given two excellent reasons why most of them should be painless—though the body upon which they are performed must necessarily be *alive*. It is, I suppose, by reasoning like this that he arrives at the conclusion that vivisection means "the more suffering the more knowledge," though, as he says doctors and physiologists aver that "in so many words." I will undertake to prove he has misunderstood the passage—if he can tell me where to look for it.

I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—B. F. Posy, M. D., in the "Medical Times," Philadelphia, Pa., and Boston, Mass., Oct. 1900.

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[The writer of the above lines was a "guard" at the Federal prison, at Forth Leavenworth, Kansas, during my enforced detention at the same place six years ago. It is pleasant to be thus kindly remembered by an official who did what he could to make life tolerable to one, at least, of the victims of man's inhumanity to man. It was Mr. Furth who was detailed by the warden, to guard me to my home at Valley Falls, Kans., when permitted a short respite to be present at the burial of my wife, Isabel. With characteristic thoughtfulness my guard reduced his guardianship to the merest formality, and was the considerate companion and friend, rather. M. H.]

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